spiritual exercises indispensable for the acquisition of the
Science of God, had been in later times, formulated into what
is called the *Sadhana Chatustaya,* the four-fold discipline.
Before instilling into the minds of their disciples the principles
of divine science, the Rishis led them through a course of
preliminary training somewhat on the lines of *Sadhana*
Chatustaya. In his commentary on the *Brahma Sutras,*
Sankara explains the system as follows :—

The four-fold system of spiritual culture comprises (1) the discrimination of things eternal and temporal called *Viveka;* (2) indifference to enjoying the fruits of actions here or hereafter, called *Vaimgya ; {3}* the spiritual acquisitions, *sama, dawa, uparafi, titiksha, samadhana, svaddha,* called *satsampatti;* (4) desire for liberation. *Sama* is drawing away the mind from earthly things. *Dama is* restraining the external senses. *Upavati* is giving up, for the sake of the higher knowledge, the prescribed duties called *miya* (habitual) and others. *Titiksha* is enduring the correlatives of heat, cold, etc. *Samad^ana* is the steadiness of the mind arising from giving up sleepiness, laziness and inattention. *Sraddha is* trustful respect for all higher things.

I shall now continue the teaching of Yajnavalkya on
the doctrine of love based on the unity of the finite self with
the Universal Self in the next verse, *i.e.,* the sixth.

<c (6) Whosoever looks for the Brahman-class elsewhere
than in the Self, was abandoned by the Brahman-class.
Whosoever looks for the Kshatriya-class elsewhere than in
the Self, was abandoned by the Kshatria class. Whosoever

looks for the worlds elsewhere than in the Self, was abandoned
by the worlds. Whosoever looks for the Devas elsewhere
t^an in the Self was abandoned by the Devas. Whosoever
looks for the creatures elsewhere than in the Self, was abandon-
ed by the creatures. Whosoever looks for anything else-
where than in the Self was abandoned by everything. This
Brahman class, this Kshatria-class, these worlds, these
Devas, these creatures, this everything, all is that Self/'

Yajnavalkya next proceeds to show that nothing is truly known unless it is seen in relation to the Self and that the Self is the one concrete Reality, whereas what are popularly known